

APPLIED ISLAMIC VALUES IN THE PRACTICE OF RELIGIOUS MODERATION FOR STUDENTS OF ISLAMIC BOARDING SCHOOL STUDENTS IN LASEM DISTRICT

Moh Sholihuddin¹, Nafiul Lubab², Jajang Abdul Hamid³

^{1,2,3} Sunan Kudus State Islamic University, Indonesian

Email: ¹udinsholahuddin@iainkudus.ac.id, ²nafiullubab@iainkudus.ac.id,

³udinsholahuddin@iainkudus.ac.id

Abstrak

Penelitian ini membahas tentang praktik moderasi beragama yang dilakukan santri Pondok Pesantren di Kecamatan Lasem, kemudian menggali bagaimana penerapan nilai-nilai Islam terapan dalam praktik moderasi beragama tersebut serta faktor-faktor apa saja yang mendukung dan menghambat penerapan nilai-nilai Islam terapan dalam praktik moderasi beragama. Peneliti menggunakan jenis penelitian kualitatif deskriptif, setting penelitian di pondok pesantren Kecamatan Lasem, dengan subjek penelitian santri, kyai, dan tokoh masyarakat Tionghoa dan objek penelitian adalah praktik moderasi beragama santri dan nilai-nilai Islam Terapan. Metode pengumpulan data menggunakan wawancara, observasi, dokumentasi. Analisis data menggunakan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini adalah praktik moderasi beragama santri dan analisis nilai Islam terapan adalah: (a) komitmen kebangsaan berupa praktik upacara bendera 17 Agustus sesuai nilai *hubbul wathan* (cinta tanah air), *ruhul wathaniyyah* (semangat patriotisme), *ukhuwah* (persatuan), (b) toleransi berupa kegiatan buka bersama bernilai Islam *silaturrahmi*, *tasamuh* (toleransi), *hishshotussa'adah* (berbagi kebahagiaan), *ruhul amal al-jamaiy* (semangat kebersamaan), *quwwatul insijam* (kekuatan kerukunan). (c) anti-kekerasan berupa kegiatan tegur sapa selaras dengan nilai nilai *al-mahabbah* (kasih sayang), *as-salam wal amnu* (kedamaian dan keamanan). (d) Akseptabilitas terhadap budaya lokal berupa praktik *ro'an* dan *haul* pesantren. *Ro'an* bernilai *ta'awun* (kerjasama), *an-nadhafah* (kebersihan) dan *haul* pesantren sesuai nilai *ta'awun* (kerjasama), *al-mas'uliyah al-musytarikah* (tanggungjawab bersama). Adapun daya dukung praktik moderasi beragama santri adalah pesantren di Lasem lebih inklusif dan ada waktu tertentu santri berinteraksi dengan masyarakat. Sedangkan daya hambatannya adalah masifnya pemberitaan di media sosial tentang radikalisme, adanya santri yang tidak menerima tradisi masyarakat, dan faktor keragaman pemahaman santri.

Kata Kunci: Nilai-Nilai Islam Terapan, Praktik Moderasi Beragama, Santri.

Corresponding Author	Moh Sholihuddin		
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Abstract

This study discusses the practice of religious moderation carried out by students of Islamic boarding schools in Lasem District, then explores how the application of applied Islamic values in the practice of religious moderation is carried out, as well as the factors that support and hinder the application of applied Islamic values in the practice of religious moderation. The researcher uses a descriptive qualitative research type, with the research setting in the Lasem District Islamic boarding schools, the research subjects being the students, clerics, and Chinese community leaders, and the research object being the religious moderation practices of the students and applied Islamic values. Data collection methods include interviews, observations, and documentation. Data analysis uses data reduction, data presentation, and drawing conclusions. The results of this study are the students' religious moderation practices and the analysis of applied Islamic values are: (a) National commitment in the form of flag ceremony practice on August 17 in accordance with the values of *hubbul wathan* (love of homeland), *ruhul wathaniyyah* (patriotic spirit), *ukhuwah* (unity). (b) Tolerance in the form of breaking the fast together activities that reflect Islamic values of *silaturrahmi* (friendship), *tasamuh* (tolerance), *hishshotussa'adah* (sharing happiness), *ruhul amal al-jamaiy* (spirit of togetherness), *quzwatul insijam* (strength of harmony). (c) Anti-violence in the form of greeting activities in line with the values of *al-mahabbah* (love), *as-salam wal amnu* (peace and security). (d) Acceptability of local culture in the form of ro'an and pesantren haul practices. Ro'an embodies the values of *ta'awun* (cooperation), *an-nadhafah* (cleanliness), and the pesantren haul aligns with the values of *ta'awun* (cooperation) and *al-mas'uliyah al-musytarikah* (shared responsibility). The supporting factor of santri religious moderation practices is that pesantrens in Lasem are more inclusive and there are specific times when santri can interact with the community. Meanwhile, the inhibiting factors are the widespread reporting on social media about radicalism, santri who do not accept community traditions, and the diversity of santri understanding.

Keywords: Applied Islamic Values, Religious Moderation Practices, Santri.

INTRODUCTION

Indonesia, as the world's largest Muslim-majority country, is characterized by profound religious, cultural, and ethnic diversity. While this plurality constitutes a social asset, it also presents serious challenges, particularly in the form of rising religious intolerance and radicalism (Kementerian Agama, 2019). Over the past decade, Indonesia has experienced recurring incidents that threaten social cohesion, including acts of religiously motivated violence, the destruction of houses of worship, and the restriction of religious freedoms. High-profile events such as the 2018 Surabaya church bombings and the increasing circulation of radical



narratives through digital platforms underscore the urgency of this issue (Akbar, 2018). Empirical data from institutions such as the Setara Institute indicate fluctuating yet persistent patterns of intolerance between 2019 and 2023, with a notable surge in recent years (Buntara, 2022; Ridwansyah, 2023). Academically, this phenomenon raises critical questions regarding the effectiveness of religious education in fostering moderation (Sholihuddin, 2023; Fathurrahman, 2022). Practically, it highlights the need for sustainable mechanisms to strengthen social harmony. Consequently, religious moderation has emerged as a strategic concept in Indonesia, positioned as a middle path that rejects both radical extremism and excessive liberalism, and promotes inclusive, tolerant religious engagement.

Existing scholarship has extensively examined religious moderation in Indonesia, particularly within formal educational institutions, state policies, and interfaith initiatives (Muhlisin et al., 2023; Ali et al., 2021). Studies have emphasized the role of curriculum reform, civic education, and government-led moderation programs in countering radicalism (Nasir & Rijal, 2021; Wildan & Muttaqin, 2022; Sadiyah, 2022). Other research has explored pesantren (Islamic boarding schools) as spaces of religious socialization, often highlighting their historical contribution to peaceful Islam and cultural accommodation (Rahman, 2022; Burga & Damopolii, 2022; Mashuri et al., 2024; Fahmi et al., 2023; Aryati & Suradi, 2022). However, much of this literature remains either normative—focusing on ideal concepts of moderation—or institutional, emphasizing policy frameworks rather than lived practices (Nasution et al., 2024; Ubaidillah & Faiz, 2025; Athoillah et al., 2024). Moreover, empirical studies frequently treat pesantren as monolithic entities, overlooking local variations and internal pedagogical dynamics (Rahman, 2022; Muhlis et al., 2025). There is a noticeable lack of in-depth qualitative research that examines how applied Islamic values—such as justice (‘adl), balance (tawāzun), tolerance (tasāmuḥ), and moral consistency (istiḳāmah)—are internalized and practiced by students in specific socio-historical contexts. This gap is particularly evident in regions like Lasem, a district known for long-standing intercultural coexistence (Ihsan & Fatah, 2021). As a result, the concrete mechanisms through which pesantren cultivate religious moderation at the grassroots level remain underexplored (Rozaki & Izudin, 2025; Sabarudin et al., 2024).

Responding to these limitations, this study aims to examine how applied Islamic values are operationalized in the daily practices of religious moderation among students of Islamic boarding schools in Lasem District (Ihsan & Fatah, 2021; Burga & Damopolii, 2022). Rather than treating



moderation as an abstract ideal or policy outcome, this research focuses on moderation as a lived ethical practice shaped by educational processes, religious authority, and local culture (Mujahid, 2021; Nasution et al., 2024; Ubaidillah & Faiz, 2025) . Specifically, the study seeks to (1) analyze how key Islamic values are taught, interpreted, and embodied within pesantren life (Nasution et al., 2024; Burga & Damopolii, 2022; Azizah, 2020) ; (2) explore the roles of kyai, teachers, and community leaders in reinforcing moderate religious attitudes (Yusuf et al., 2023; Athoillah et al., 2024; Abubakar & Hemay, 2020) ; and (3) identify challenges and opportunities faced by pesantren in sustaining moderation amid contemporary pressures such as digital radicalism (Wildan & Muttaqin, 2022; Mulyana, 2023; Subair et al., 2024) . By adopting a descriptive qualitative approach grounded in interviews, participant observation, and documentation, this study contributes empirical depth to the literature on religious moderation (Latif & Hafid, 2021; Nasir & Rijal, 2021; Aryati & Suradi, 2022) . It also offers contextual insights that may inform more culturally grounded and effective strategies for strengthening moderation within Islamic education (Pajarianto et al., 2022; Thoyib et al., 2024; Athoillah et al., 2024).

This study is grounded in the argument that Islamic boarding schools play a decisive role in fostering religious moderation when applied Islamic values are systematically integrated into educational practice and social interaction (Mujahid, 2021; Burga & Damopolii, 2022; Athoillah et al., 2024) . It proposes that moderation is not merely the result of doctrinal instruction, but a product of continuous ethical formation shaped by exemplary leadership, communal discipline, and contextual interpretation of Islamic teachings (Nasir & Rijal, 2021; Mashuri et al., 2024; Kawakip & Sulanam, 2023) . The central proposition of this research is that pesantren which consistently emphasize values such as justice, balance, tolerance, and moral responsibility are more effective in producing moderate religious dispositions among students (Nasution et al., 2024; Yusuf et al., 2023; Thoyib et al., 2024; Nasution et al., 2024) . Conversely, when these values are weakened or treated superficially, pesantren may become vulnerable to ideological rigidity (Warsah, 2021; Ikhrum et al., 2023; Abubakar et al., 2025) . Although this qualitative study does not test statistical causality, it advances an analytical relationship between value-based religious education and the emergence of moderate attitudes (Kitab Kuning Team, 2024; Sadiah, 2022; Ihsan & Fatah, 2021) . By demonstrating how moderation is cultivated through everyday practices, this research offers a nuanced understanding of pesantren as dynamic agents of social resilience in plural societies (Ubaidillah & Faiz, 2025; Yusuf et al., 2023; Burga & Damopolii, 2022)



LITERATURE REVIEW

Online gambling has become increasingly widespread in society due to its unrestricted accessibility across space and time, as well as the massive scale of its promotion through social media. This phenomenon holds significant academic importance because it is closely linked to comprehensive social, economic, and legal implications, while also posing practical threats to social norms and public order. Promotional activities for online gambling conducted by business operators and social media influencers have become a major driver of its widespread dissemination, particularly among young people who are highly vulnerable to its negative effects (Aruan, 2024; Fathor, 2024; Laras, 2024). Recent studies show that exposure to digital gambling content encourages addictive behavior, impulsive decision-making, and the deterioration of community economic well-being (Kim & Park, 2022; Armstrong et al., 2023; Xiao et al., 2023).

This situation presents serious challenges for law enforcement and the protection of public morality. Therefore, an in-depth academic inquiry is necessary to produce applicable recommendations for more effective handling of online gambling. A number of studies have highlighted the positive law aspects concerning online gambling promotion, particularly the criminal liability of promoters under the ITE Law. However, comprehensive studies integrating Islamic law as a complementary legal framework remain limited. Previous research has not sufficiently explored how Islamic criminal law views gambling and the promotion of gambling as *ḥarām* acts that violate the *maqāṣid al-syarī'ah*, especially the protection of wealth (*ḥifẓ al-māl*) and public morals (Manaroinsong, 2024; Putrawan, 2023; Anisa, 2024). Contemporary studies also emphasize that online gambling elevates risks of moral and social corruption, thereby positioning Islamic law's preventive and educational approach as highly valuable in complementing national law enforcement (Rahman, 2021; Hidayat, 2020; Ahmed et al., 2021).

The objective of this research is to compare and analyze the handling of online gambling promotion from the perspective of positive law and Islamic criminal law. Specifically, it examines definitions, legal protections, and sanctions applied within both legal systems toward promotional activities conducted via social media. The study also investigates the implementation of positive law in practice, focusing particularly on cases of online gambling promotion within the jurisdiction of the Jambi Regional Police, while exploring how Islamic criminal law can serve as a complementary system emphasizing moral guidance and spiritual development (Aruan, 2024; Muslim, 2020; Manaroinsong, 2024). Recent research indicates that hybrid legal approaches combining national law



with Islamic legal values significantly enhance the effectiveness of criminal policy through morally grounded preventive measures (Islami et al., 2022; Latief, 2021; Mohamed & Fauzi, 2022).

The research hypothesis posits that Islamic criminal law can effectively complement positive law in addressing online gambling promotion, as national law tends to focus on retributive sanctions, whereas Islamic law emphasizes educational, preventive, and corrective measures that foster moral awareness within society. Online gambling promotion via social media has the potential to produce moral and economic harm by increasing public participation in gambling activities. This aligns with studies showing that online gambling worsens mental health, elevates crime risks, and triggers social dysfunction (Brooks & Clarke, 2021; Sun et al., 2022; Li et al., 2023). Thus, integrating both legal approaches is expected to produce a law enforcement system that is more just, effective, and capable of nurturing a socially and spiritually healthy society (Aruan, 2024; Al-Mawardi, 2020; Anisa, 2024).

RESEARCH METHODS

This study focuses on Islamic boarding schools (pesantren) as the primary unit of analysis, with particular attention to individual actors and institutional practices within the pesantren environment (Athoillah et al., 2024; Burga & Damopolii, 2022; Ubaidillah & Faiz, 2025). The units examined include students (santri), religious leaders (kyai and ustadz), and community figures who interact with and influence the educational and social ecosystem of the pesantren (Yusuf et al., 2023; Ma`arif et al., 2025; Fitriyah et al., 2023). The research emphasizes how applied Islamic values are internalized and manifested in everyday practices of religious moderation, such as discipline, worship, interaction across differences, and engagement with local culture (Burga & Damopolii, 2022; Mujahid, 2021; Subair et al., 2024; Mashuri et al., 2024).

Methodologically, this study employs a qualitative research design with a descriptive-interpretive orientation, considered appropriate for capturing complex social meanings, ethical values, and lived religious experiences in pesantren (Burga & Damopolii, 2022; Ubaidillah & Faiz, 2025; Athoillah et al., 2024; Subair et al., 2024). Similar to other pesantren studies, data are generated through interviews, participant observation, and documentation to explore perceptions, interpretations, and behavioral patterns related to moderation that cannot be adequately captured through surveys or experiments (Athoillah et al., 2024; Subair et al., 2024; Yusuf et al., 2023; Ikhram et al., 2023). Rather than testing statistical hypotheses, the study aims to develop contextual understanding and analytical insights



into how moderation is socially constructed within pesantren life, grounded in an interpretive paradigm that views religious moderation as a dynamic process shaped by interaction, tradition, and local socio-cultural contexts, particularly in Lasem District (Ubaidillah & Faiz, 2025; Nasir & Rijal, 2021; Mashuri et al., 2024; Damopolii et al., 2023).

RESULTS AND DISCUSSION

1. Description of Islamic boarding schools in Lasem District

The research setting comprises seven Islamic boarding schools (*pesantren*) distributed across four villages in Lasem District. First, Karangturi Village hosts one pesantren, namely Kauman Islamic Boarding School. Second, Soditan Village is home to three pesantren: Al-Hidayat Islamic Boarding School, Asy-Syakiriyyah Islamic Boarding School, and Al-Hikmah Islamic Boarding School. Third, Sumbergirang Village accommodates two pesantren, namely Al-Wahdah Islamic Boarding School and Ash-Sholatiyah Islamic Boarding School. Finally, Ngemplak Village hosts Al-Aziz Islamic Boarding School.

Geographically, Kauman, Al-Hidayat, Asy-Syakiriyyah, and Al-Hikmah Islamic boarding schools are located in areas characterized by a high concentration of Chinatown-style buildings. This spatial proximity facilitates more intensive interactions with multicultural, multi-religious, and multi-ethnic communities. Meanwhile, although Al-Wahdah, Ash-Sholatiyah, and Al-Aziz Islamic boarding schools are not directly adjacent to Chinatown areas, their location and accessibility still enable frequent engagement with diverse religious, ethnic, and cultural groups.

Lasem's social landscape reflects a rich tapestry of multicultural heritage derived from various local and migrant communities. Its multi-religious character is clearly visible in the close proximity of places of worship belonging to different religious traditions. One prominent historical landmark is the Poo An Bio Temple, located at Jalan Karangturi VII No. 13–15, Karangturi Village, Lasem District, which is estimated to have been established in 1740. In addition, the Lasem Mosque exhibits a unique blend of Javanese, Arabic, and Chinese architectural elements, symbolizing the area's long-standing multi-ethnic coexistence. These architectural and cultural features illustrate a deeply rooted process of cultural acculturation that has been sustained over generations in Lasem. Consequently, students studying in this district are implicitly exposed to valuable lessons on cultural adaptability, underscoring the importance of intercultural competence when living and learning in a highly heterogeneous environment such as Lasem (Sholihuddin & Shobirin, 2024).



2. Analysis of the Practice of Religious Moderation among Islamic Boarding School Students

This study examines the practice of religious moderation among Islamic boarding school students (santri) by employing four key indicators outlined in the book *Religious Moderation* issued by the Indonesian Ministry of Religious Affairs. These indicators consist of: (1) commitment to nationalism, (2) tolerance toward differences, (3) rejection of violence in all its forms, and (4) acceptance of local culture insofar as it does not contradict Islamic principles (Kementerian Agama, 2019).

First, religious moderation as reflected in the indicator of commitment to nationalism is manifested through the annual Indonesian Independence Day flag-raising ceremony held every 17 August in Islamic boarding schools across Lasem District. The flag ceremony, which solemnly hoists the red-and-white national flag, is commonly conducted in schools and government institutions as an expression of respect for national symbols and as a means of instilling values of nationalism, discipline, and patriotism. The participation of santri in this ceremony serves as an important medium for internalizing national commitment and fostering a sense of collective responsibility toward the nation. As stated by KH. Muhammad Zaim Ahmad Ma'shoem, widely known as Gus Zaim, who showed documentation of the event during the interview:

“At this Islamic boarding school in Lasem District, one way of embodying religious moderation as an indicator of national commitment is through the Indonesian Independence Day flag ceremony held every August 17th. Almost all students take part in the ceremony commemorating Indonesia's independence. The event is attended by the kyai, religious teachers (asatidz), students, and several community leaders, including those of Chinese descent. They gather together in unity to carry out the ceremony from beginning to end.” (Interview, Ma'shoem; 2025)

Second, the tolerance indicator of religious moderation is prominently expressed through the practice of communal iftar (breaking the fast together) during the month of Ramadan. This activity involves the kyai, students, and members of the surrounding community. While communal iftar is a common religious practice, what distinguishes it in Lasem is the participation of individuals from different cultural and religious backgrounds, including residents of Chinese descent and non-Muslim communities (Interview, Ma'shoem; 2025). Students from Al-Hidayat Islamic Boarding School (Kang Iman) and Al-Aziz Islamic Boarding School (Kang Taufiq) explained that the joint iftar atmosphere felt comfortable, non-awkward, and free from psychological burden. They reported no feelings of anxiety or religious suspicion, and no concerns



regarding prohibited (haram) matters. Participation in the activity was voluntary, conducted peacefully from beginning to end, and characterized by mutual respect and gentleness (Interview, Iman; 2025). Similar perspectives were expressed by students from Asy-Syakiriyah Islamic Boarding School and others (Interview, Muhibbi; 2025).

Third, from the perspective of the anti-violence indicator, the study identifies the cultural practice of *tegur sapa* (greeting and friendly acknowledgment) as a key expression of religious moderation among santri in Lasem District. This practice encourages close interpersonal interactions without friction, prejudice, or discrimination, thereby fostering social harmony and preventing the emergence of violence in physical, verbal, economic, sexual, or other forms (Abdul Wahab et al., 2024; Abidin & Murtadlo, 2020; Muliadi et al., 2025). *Tegur sapa* resonates with Javanese cultural norms and is comparable to the Japanese custom of bowing slightly as a sign of respect. It is widely known as part of the “5S culture”: smile, greet, salute, politeness, and courtesy (*senyum, sapa, salam, sopan, santun*) (Nisa et al., 2022). Through this everyday social ethic, students cultivate peaceful coexistence and mutual respect within a plural social environment.

Fourth, religious moderation in the dimension of acceptance of local culture is primarily reflected in the tradition of community service, commonly known in Islamic boarding schools as *ro’an santri*, which actively involves Chinese residents. Community service has long been embedded in Indonesian society as a form of mutual cooperation and social solidarity. This tradition is known by different names across regions—*sambatan* in Java, *ngayah* in Bali, *batobo* in Minangkabau, *sipakainge* in Bugis society, *handep* among the Dayak, and *masohi* in Papua—yet all share the same essence: collective work carried out selflessly and sincerely for the common good (Kumparan, 2025).

The *ro’an* practices among santri are divided into two forms: internal and external. Internally, students conduct scheduled *ro’an* activities once a week, usually on Friday mornings, by cleaning dormitories, prayer halls, Qur’anic study rooms, and other facilities. Additional *ro’an* activities are organized during special events such as *haul masyayikh* (commemoration of deceased religious figures) and other *pesantren* programs (Interview, Habibi & Iman; 2025). Externally, *ro’an* activities extend beyond *pesantren* boundaries and are particularly prominent in *Soditan* and *Karangturi* villages, where interaction with Chinese and non-Muslim residents is more intensive. Students participate in cleaning roadside vegetation, repairing damaged roads and bricks, removing fallen leaves, trimming tree branches obstructing roads, and fixing public benches (Interview, Habibi, Romlah, & Iman; 2025).



In addition to ro'an, another significant expression of religious moderation is the annual haul tradition held by Islamic boarding schools. The haul is a commemorative religious ceremony led by kyai to honor deceased religious figures and is deeply rooted in Indonesian pesantren culture, though it is relatively uncommon in many Muslim-majority countries outside Indonesia. Discussions with students, kyai, and Chinese community members revealed strong mutual support, cooperation, and respect among different groups during these events. Every 14th of Dzulhijjah, the Jami' Lasem Mosque organizes the Haul of Mbah Sambu (Duke of Tejakusuma I, also known as Mbah Srimpet) and the Masyayikh of Lasem, which lasts for three days. The event includes religious rituals such as tahlil, Qur'anic recitation, mass circumcision, and ceremonial processions for departing and returning pilgrims, alongside cultural activities such as carnivals, hadrah competitions, and public speaking contests (Hamid & Fathoni, 2016).

Students from the Islamic boarding schools actively contribute to the success of the haul by working collaboratively with non-Muslim residents. Internally, each pesantren also organizes haul events for their respective founders and teachers (haul Mbah Ma'shoem or haul masyayikh) (Interview, Habibi, Iman, Muhibbi, Maulana, Tajudin, Zida, & Taufiq; 2025). However, a more critical reflection reveals that the original spiritual purpose of the haul—praying for the deceased in a sacred and ukhrawi manner—has, in some cases, shifted toward a more worldly orientation due to commercialization and globalization (Maknunah & Hasim, 2019). Some students expressed hesitation or even theological objections to participating in haul activities dominated by entertainment and commercial elements that potentially divert pilgrims' spiritual intentions.

Nonetheless, religious moderation is also reflected in inclusive social practices surrounding the haul, such as mass circumcision programs where members of the Chinese community sponsor sarongs and provide attractive gifts to children undergoing circumcision. Additionally, Chinese residents contribute food and logistical support during pesantren anniversary celebrations, reinforcing cross-cultural solidarity and mutual care (Interview, Rudi; 2025).

Table 1

The practice of religious moderation among Islamic boarding school students in Lasem District

No	Indicators of religious moderation	Practice of religious moderation
1	National commitment	August 17th flag ceremony, Indonesian Independence Day



2	Tolerance	breaking the fast together
3	Anti-violence	Greetings, <i>chatting</i>
4	Acceptability of culture	Ro'an and haul of the Islamic boarding school

3. Analysis of applied Islamic values in the practice of religious moderation

a. Islamic Values Applied in the Practice of National Commitment at the August 17 Flag Ceremony

There are several applied Islamic values that will be analyzed by researchers from the practice of the flag ceremony:

- 1) *The value of hubbul wathan* (love of the homeland), as stated in the Qur'an, Surah al-Nisa', verse 66
- 2) The Islamic value of national spirit, also known as *ruhul wathaniyyah*, as stated in the Qur'an, Surah at-Taubah, verse 122.
- 3) *Ukhuwah* means unity. As Allah SWT says in Surah al-Hujurat, verse 13, this verse forms the basis of the concept of patriotism, which respects differences and encourages positive interactions among people.

b. Islamic Values Applied in the Practice of Tolerance in Breaking the Fast Together

- 1) A gathering of people from different faiths. They gather together for a communal iftar (breaking the fast). Although they meet regularly, this iftar is a semi-formal gathering. As stated in the Quran, Surah An-Nisa, verse 36: "Do good to your neighbors."
- 2) *Tasamuh*, in other words, is tolerance, a relationship between Christians who invite Muslims or Islamic boarding school students to break their fast together in front of the church grounds. Several students from the Al-Hidayat, Asy-Syakiriyah, Kauman, and other Islamic boarding schools accepted the invitation extended by the Christians. This fosters mutual respect, appreciation, and trust between Christians and Islamic boarding school students, without compromising the values of worship and faith of each group.
- 3) *Hishshotus Sa'adah* (the value of sharing happiness) can be manifested in sharing wealth, sharing food, and caring for fellow human beings. The church shared food during breaking the fast with a menu that was guaranteed to be halal and eaten together by the students and the church. As stated by several students who participated in the event, each one strengthened each other, there were students from the al-Hidayat, asy-Syakiriyah, al-Hikmah,



Kauman, al -Aziz, al -Wahdah, and ash-Sholatiyyah Islamic boarding schools that the food menu during breaking the fast consisted of traditional snacks and the dinner menu consisted of rice, vegetables, and chicken that were clearly halal from Muslim vendors. However, the Muslim community consisting of the student board and students could also bring food to be eaten during the breaking of the fast.

- 4) The spirit of togetherness as an applied Islamic value, *ruhul amal al-jama'iy*, togetherness interpreted as a common thing, meaning everything that is based on togetherness or as a joint effort or doing everything together. Indonesian society has many mottos in life values, namely united we stand, divided we fall, heavy together carried light together, gotong royong, community service are some of the mottos and values of life that are full of the meaning of togetherness. These mottos describe the ease, lightness and even success of an activity when done together.
- 5) during the activity process and after the breaking of the fast together activity will be able to have an impact on applied Islamic values, namely *quwwatul* The power of harmony between religious communities in Lasem District. This is similar to the mutually supportive relationship between Muslims and Christians in Medina, as stipulated in the Medina Charter and exemplified by the Prophet Muhammad. Concrete examples include guaranteeing the rights of non-Muslims to practice their religion, establishing peaceful dialogue, and providing assistance and protection, all of which foster harmony (Sofiatul and Yudistira; 2025).

c. Islamic Values Applied in the Anti-Violence Practice of Greeting and Greeting

- 1) This greeting does not occur in a vacuum; it embodies the 5 S values: smile, greet, say hello, be polite, and be courteous. Then, it can lead to conversation, stories, and even visits. This is what makes the santri community at the Lasem District Islamic boarding school interact with non-Muslims and Chinese Chinese residents, fostering a non-violence spirit and fostering the value of *mutual respect* (affection). Implicitly, *Mahabbah's message* is in accordance with the meaning of the Koran contained in the QS. Ali Imron 159.
- 2) It began with greetings on the street and intensified as the students enjoyed coffee at a Chinese-owned coffee shop. This is where social interaction, often spoken by word of mouth, began, as if



they were friends. Through frequent and intense meetings, the students and the community developed a closeness, and a calming Islamic teaching emerged, characterized by the values of peace and security. Just as Allah SWT possesses the attributes of *Asmaul Husna* (*Asmaul Husna*), safety and peace are His absolute attributes.

d. Islamic Values Applied in Cultural Acceptance Practices

1) Ro'an

- a) The value of *ta'awun* (cooperation) is attitude each other Help help between fellow in matter kindness and piety, on the contrary No help in matters of sin and enmity. As in the Qur'an al-Maidah verse 2.

Results discussion *ta'awun* said, then will created clean environment. In Islamic values about cleanliness This is mark *an-Nadhafah* (cleanliness) that can traced in the discussion sourced from from hadith as below This:

سنن الدارمي ٦٥١ : أَخْبَرَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبَانُ هُوَ ابْنُ يَزِيدَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدٍ عَنْ أَبِي سَلَامٍ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطُّهُورُ شَطْرُ الْإِيمَانِ

Meaning: *Sunan Darimi 651: Has reported to us Muslim bin Ibrahim has tell to us Aban Ibn Yazid, has tell a story to us Yahya bin Abu Kathir from Zaid from Abu Salam from Abu Malik Al Asy'ari The Prophet sallallaahu 'alaihi Peace be upon you said*

Hadith the explain about cleanliness is the core objective from activity *ro'an*. This thing is part from Islamic values, that Islam loves cleanliness.

2) Islamic boarding school haul

- a) *Ta'awun* (cooperation), haul pesantren is traditions that often be in tradition Muslims in Indonesia. In the process of implementation students cottage Islamic boarding schools also work together, helping each other Help help on implementation activity Both the haul activities of each pondok Islamic boarding schools, such as haul masyayikh al-Hidayat Islamic boarding school, Islamic boarding school asy-Syakiriyah, al-Aziz Islamic boarding school and others or haul together Islamic boarding schools in the sub-district Lasem for example, haul mbah Ma'shum or Mbah Sambu's haul. This haul activity with series activity in the form of tahlil, pilgrimage, religious study general, change luwur, auction luwur, carnival, and circumcision mass.



b) M foreign - each element public Lasem united cooperate *ta'awun*, without know religion, origin origin ethnicity or their descendants. They together make it a success activity said, with form cooperation said, so that Then arise applied Islamic values in the form of *al- mas'uliyah al- musytarikah* (responsibility answer together) between residents in the District Lasem (Dwi Noviani, 2022; Muzekki et al., 2025). They feel same fate share the burden as stated Informant from Chinese Mr. Semar and Mr. Rudi were confirmed by several caregiver Islamic boarding schools that become the haul committee that Lots support for the haul event from inhabitant Chinese with help in a way logistics and goods as well as security in the form of food provided to residents present in the haul event, sarong For circumcised children, and participated in guarding the haul event. Likewise, in activities inhabitant Chinese New Year event Chinese New Year. Students follow contribution play a role active follow help cleaning up road and guard condition security around the event taking place. they each other strengthen between different communities become One part. With Thus, it was created the community there between students and all element public in Islamic values of *al- mas'uliyah al- musytarikah* (responsibility answer together)

From several discussion above, researchers conclude with the table below This:

Table 2
 Applied Islamic Values in
 The Practice of Religious Moderation among Islamic Students

No	Applied Islamic Values	Moderation Practices Religious	Indicators of religious moderation
1	<i>hubbul wathan</i> (love of the homeland)	August 17th Ceremony	National commitment
	<i>spirit wathaniyyah</i> (spirit of patriotism)		
	<i>ukhuwah</i> (unity)		
2	<i>friendship,</i>	breaking the fast together	Tolerance
	<i>tolerance,</i>		
	<i>hishshotussa'adah</i> (sharing happiness),		



	<i>ruhul amal al-jama'iy</i> (spirit of togetherness),		
	<i>Quwwatul insijam</i> (the power of harmony)		
3	<i>al- mahabbah</i> (compassion), <i>As-Salam Wal amnu</i> (peace and security)	Say hello, Jagongan, chat together (social interaction)	Non-violence
4	<i>ta'awun</i> (cooperation),	Ro'an (community service)	Acceptability of local culture
	<i>an- nadhafah</i> (cleanliness),		
	<i>ta'awun</i> (cooperation) <i>al- mas'uliyah al - musytarikah</i> (shared responsibility)	Islamic boarding school haul	

4. Supporting factors and obstacles in the implementation of applied Islamic values in the practice of religious moderation of students in Islamic boarding schools

a. Supporting factors

- 1) On average, Lasem Islamic boarding schools are inclusive - open Islamic boarding schools.

Based on the results of observations and interviews as well as documentation that researchers have conducted on July 16, 2025 while at the Red House, from Ms. Leni's explanation that Islamic boarding schools around Lasem District have been able to easily adapt to the environment of Chinese residents who are Christian, Buddhist, and Confucian. They do not feel that there is a prohibition from the Islamic boarding school for students to visit Chinese residents' homes, to clothing stores, Chinese food stores and so on (Interview, Leni; 2025). Thus, the religious community in Lasem District which is very plural and multicultural seems exclusive

- 2) There are certain times when students interact with the community.

The students' specific interactions with the community are in the morning, afternoon, and evening. In the morning, the students go to the Lelet coffee shop, owned by a Chinese resident, for food or simply for coffee. The coffee shop is run by a Chinese person, and the waiters are a mix of Javanese residents of Lasem and



those of Chinese descent. All the food, from fried foods to rice to side dishes, is cooked by local Lasem residents.

b. Factor inhibitor

1) of radicalism on social media. Kyai (Islamic scholars) are aware of technological developments, including the use of Android phones. Senior students who have graduated from Islamic high schools are permitted to own phones, especially those who have entered college. Access to social media is open to senior students. Students can quickly access news and information on Twitter, Facebook, Instagram, WhatsApp, Telegram, and others. Some of the content on these social media platforms contains important news or information, as well as hoaxes, video clips, photos, or images that can stimulate students' persuasive thinking, both emotionally and psychologically. This is where the role of kyai (Islamic scholars), administrators, and ustadz (Islamic teachers) comes in : preventing the growth of radicalism, which can grow at any time and anywhere from the thoughts and attitudes of students.

The researchers then met with several students practicing religious moderation during the breaking of the fast. They discussed their views on the prevalence of non-Muslims seeking takjil (snacks) before the time for breaking the fast.

2) Refusing to accept the tradition of students not attending the Islamic boarding school's haul (haul) celebrations, they argue that the mixed understanding of the haul is heresy, a deviation from its original essence of the hereafter, shifting it to a worldly dimension filled with entertainment and distorting the intentions of newcomers to the haul. Haul should have two dimensions: the worldly and the hereafter.

3) The diversity of students' understanding of the definition of religious moderation is a factor. Students' understanding varies, including those who are unaware of religious moderation, those who have little understanding of religious moderation, those who understand moderation quite well, and those who are already familiar with the concept of religious moderation.

The diversity of students' understanding is influenced by several factors, including their origins, including those from Java and outside Java. Within Java, the students also come from various sources, including West Java, Central Java, and East Java. Meanwhile, those from outside Java, for example, Sumatra, Sulawesi, and Kalimantan, are spread across various Islamic boarding schools in Lasem District. This provides a culturally



diverse understanding and perspective for students who are just starting out at Islamic boarding schools regarding religious moderation. Interviews with students at Kauman, Al -Hidayah, Al- Hidayah, and Al -Aziz Islamic boarding schools revealed that students initially felt awkward and less sociable. In the practice of religious moderation, such as greetings and "chatting" with individuals or groups outside the Islamic boarding school who are non-Muslim, they still consider and rethink their choices. In their daily lives, students are more careful and concerned about the halal status of food products when it comes to fulfilling their breakfast, lunch, and dinner needs, as well as buying snacks. However, the reality is different. Senior students who have been at the boarding school for a long time are more flexible in socializing, greeting, and chatting with individuals or community groups outside of the non-Muslim community. In their daily lives, these senior students are more open-minded and able to integrate with the non-Muslim Chinese community. This is evident in their morning activities, where, while waiting for their Quranic study time, they go for coffee at a Chinese- owned stall or cafe. Therefore, in this section, the obstacle to practicing religious moderation is for junior students or those who have recently started boarding, because they have not received enough learning or material knowledge about religious (Khoeron; 2025) moderation from an early age.

CONCLUSION AND RECOMMENDATION

Conclusion

- a. The practice of religious moderation carried out by Islamic boarding school students in Lasem District based on the indicators of religious moderation are: (a) national commitment in the form of the Indonesian Independence Day flag ceremony on August 17, (b) tolerance in the form of breaking the fast together, (c) anti-violence in the form of greeting activities, (d) acceptability of local culture in the form of ro'an and haul pesantren activities.
- b. The applied Islamic values of the practice of religious moderation are: (a) The Indonesian Independence Flag Ceremony on August 17th is in accordance with the values of *Hubbul Wathan* (love of the homeland), *spirit wathaniyyah* (spirit of patriotism), *ukhuwah* (unity). (b) Breaking the fast together is in line with the values of *silaturrahmi*, *tasamuh* (tolerance), *hishshotussa'adah* (sharing happiness), *ruhul amal al-jamaiy* (spirit of togetherness), *quwwatul insurance* (the power of harmony). (c) Greet, chat, chat together in line with the values of *al - mahabbah* (compassion), *as-salam wal amnu* (peace and security). And (d) *Ro'an* is in line with the values of *ta'awun* (cooperation), *an - nadhafah*



(cleanliness) and the *haul* of the Islamic boarding school is in accordance with the values of *ta'awun* (cooperation), *al-mas'uliyah al-musytarikah* (shared responsibility).

- c. Supporting factors for the implementation of religious moderation practices among students at Lasem Islamic boarding schools include the more inclusive nature of the school, which provides specific times for students to interact with the community. Obstacles to the implementation of religious moderation practices include the widespread coverage of radicalism on social media, the presence of students who do not accept community traditions, and the diversity of students' understandings.

Recommendation

- a. In reality, the applied Islamic values in the practice of religious moderation of students in Islamic boarding schools are able to become an example for individual or institutional movements that are further developed not only at the local level, but also nationally, and even on the international stage as a beacon of the movement for the practice of Islamic religious moderation from the East as a world peacemaker.
- b. In theoretical literature, there is a need to develop applied Islamic values in the practice of religious moderation of Islamic boarding school students as a broad reference treasure alongside literary references. religious moderation in the formal academic world.

Several parties in the ethnic and religious sectors have strengthened religious moderation with unifying memories such as the building of monuments and guard posts that are acculturative in uniting the elements of santri/ kyai and Chinese descendants who remember past history, as a reading for current and future santri as a way to minimize obstacles that occur in the practice of religious moderation, especially in the technological era such as social media and so on.

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